

SAMUEL *sleeping in the* Tabernacle:

OR, THE

M O D E L

O F

Christian Preaching

A S S E R T E D,

I N

V I N D I C A T I O N

Of the Reverend Mr. GUISE's *Idea*
of Preaching Christ, in his Two Sermons
lately publish'd, from the EXCEPTIONS
of the Reverend Mr. CHANDLER, in his
Letter to him: Tracing historically the
Difference of Preachers, on this Head;
proving it by Instances, comparing the
Reverend Mr. C's Conduct of the Point
with his Motto from *Erasmus*, and pro-
posing the most ready and sure Scheme
to discuss and decide the Question.

By JOHN HENLET, M. A.

L O N D O N :

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SAVING THE WORLD FROM THE TUBERCLE

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2 COR. V. 20, 21.

*Now then we are ambassadors for Christ,
as though God did beseech you by us ;
we pray you in Christ's stead, be ye
reconcil'd to God.*

*For he hath made him to be sin for us,
who knew no sin ; that we might be
made the righteousness of God in him.*



O state the terms of a question;
subsisting between two disputa-
nts, that is, for each to give
his definition of his terms, and
try them on either side by
some agreed standard, is *the*
only way to come at the truth and certainty
of that question.

A preacher in this city, the Rev^d. Mr. Guise,
has discours'd on preaching Christ, and defin'd
what he means by it, in two succinct propo-
sitions ; the occasion was from a lecture,
founded in the city, to revive this preach-

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ing of Christ, which imply'd an opinion in the founder, that it was some-way out of practice, and that a different method of argument and persuasion in the pulpit was introduc'd: I must so far join issue with the intention of the founder of this lecture, that I have heard frequent complaints from members of many congregations about the town, that morality has been, and is more insisted upon, as a means of salvation, than faith in Christ; that it has been, and is more explain'd, and press'd, from its own principles, and reasonings, on the ground-work of the law of nature, than from belief in Jesus Christ, and upon a scripture-bottom: and they have given several speculations on the reason of it; whatever be the case, this is, and has been the thought of numbers besides Mr. *Guise*: and as I personally know neither of these gentlemen, I shall only take the same liberty in-remarking on their parts in the question, which they have taken on the subject itself, in which the Rev^d. Mr. *Chandler*, without reducing his idea of preaching Christ to any succinct definition, has, in a long letter, expatiated on the negative, that a man may preach Christ, without doing it by Mr. *Guise*'s notion. Whereas, had he at once, in the beginning of his letter, defin'd what *he* meant by preaching Christ, in one sentence or paragraph,

graph, or two, like Mr. *Guise*, and then had compar'd the two definitions with the texts of the New Testament laid also together, which all, not one or more separately, compleat the idea of preaching Christ, this would have employ'd a letter of 94 pages more to the question, and have conduc'd more naturally to mutual satisfaction.

THIS is the method I propose to end the dispute, to do it by *the scripture-doctrine of preaching Christ*; that is, by setting down all the texts of the New Testament, that shew or imply it, and try which notion is most suitable to the scope of those texts: and here, as an introduction to that scheme, permit me to give, what I requir'd in Mr. C's letter, my idea of preaching Christ, in a definition (call it a description, if you please) as concise, as the necessary mention of the most essential particulars that now occur to me, will allow.

To preach Christ, is, in his name and stead, for his sake, and to his glory (God the Father being honour'd in, as he has honour'd, and given all power and fulness to the Son) to declare, explain, prove, and enforce the word of Christ, as such, or that of *his* apostles, as *his*; as also his character, and person, offices, and actions, as the immediate object of a christian's duty and homage, belief and love to him, by whom

only we are led and reconcil'd to the Father.

AND therefore, when, for instance, any precept or moral command of Christ is to be display'd, while the preacher shews it only in its own nature, during that time, he *does not preach Christ*; for the thing in it self consider'd is not Christ: he ought to shew it as his will; and *with all* its own native truth, and weight, and excellency, how ineffectual, how imperfect it is, without him, his word, grace, and redemption; that apart from him it is nothing to a *Christian*, whatever it may seem to a *natural man*; the things of GOD being spiritually discern'd; and that it receives its chief lustre and only worth to a christian, as such, from him.

TO speak upon any point, abstractedly from Christ, is not *preaching Christ*; it is often necessary to clear and urge things, as they are in their own nature; but it is only, so far, and just in that proportion, christian and evangelical preaching, in a minister of the gospel, as a point is preach'd *relative to Christ*; this is self-evident.

MR. C. p. 70. of his letter, declares,
 “ he values christianity *only* for its improving
 “ the light of nature, the knowledge of
 “ GOD's attributes, and giving the wisest
 “ and surest method of recovering men
 “ from sin, death, and misery;” that is, he

values it only for his own sake, for his own interest, on his own account, for its wisdom and certainty to recover him from sin; I value it for that, not for that only, but withal, and principally, because it is for Christ's honour, as well as my interest; because it is the act and deed of the Son of GOD; it is him, his wisdom, and love, his person, and glory, in his own gospel, that I chiefly value it for, not only, nor in comparison, for my own sake at all: as *St Paul came not in excellency of man's speech or wisdom, having resolv'd to know only Jesus Christ, and him crucify'd: and counted all things as dung and loss, without him.*

As all mathematical quantities flow from the motion of a point, from this point flows all christian preaching; it is so far, and no farther so, than it relates to Christ; and every sermon has more or less of christian preaching, as it has more or less of this relation of the subject to Christ, and from him to us in the consideration of it. He that considers a point in it self, without that relation, is not then a christian preacher, for that reason, but a meer natural man, *ἀνθρώπος φυσικός*, in *St. Paul's* Phrase; and I beg leave to give one instance of it: since *Mr. C. p. 4, 92, 79, 85, &c.* demands an instance; and I shew in this also, how Christ might have been preach'd, and was not. *Dr. Fleetwood* has preach'd on the duty of children to parents,

parents, without one word or hint of Christ, or the gospel, in it, in the first sermon: in the second, he has just quoted two texts of *St. Paul*, and christian love, in a third of one page: in the third, he has quoted but two texts, *Mat. xv. 4.* and *Ephes. vi. 2.* he has not spoke a word of referring the whole to Christ; of enforcing the obedience of children to parents from Christ's obedience to his Father, or Christ's love to children, and ordering all to become as children; or from the children of believers being holy, and heirs with Christ; or the particular graces, duties, and examples of christian children, and many more topicks of this kind which I could mention. Is this preaching Christ, the holy child, Jesus? the most prevailing motive to a child? this is the case in many other discourses: his, *Dr. Tillotson's*, &c. Christian motives are often flung out by such dividers of the word; of whose word? Christ's? sometimes scarce a word relating to him; whose then? their own, the word of man; whereas *St. Paul* says, *Not of man, neither by men, but of Jesus Christ, and GOD the Father*; and *2 Cor. iv. 5.* *We preach not our selves, but Christ Jesus the Lord; and our selves your servants for Jesus sake.*

GIVE me leave to trace this *animal* preaching (*ψυχισμὸς*) in two several schemes offer'd

offer'd to preachers in this island. One of the first *English* divines, since the reformation, who propos'd rules of art for the composition of sermons, was the famous *Perkins*, in his *Prophetica*; his definition of preaching is, prophesy in the name and stead of Christ, by which men are called to, and preserv'd in, a state of grace. This is christian preaching, for meer piety to GOD, and virtue to man, without Christ, are not christianity, nor a state of grace. *Perkins's* method tended to this point, his rule is, that both in the matter and style of the sermon, human wisdom, as such, is not to take place, because the preaching of the word is the testimony of GOD, and the profession of the knowledge of Christ, not that of man; quoting, 1 Cor. ii. 1. *I came not with excellence of wisdom; and ver. 5. least your faith should consist not in the wisdom of men, but in the power of GOD:* and 1 Pet. iv. 11. *If any man speak, let him speak as the oracles of GOD;* not as the oracles of his own reason meerly; and *Perkins* therefore advises to conceal art in sermons; that is, when reason, philosophy, languages, and human learning are us'd, to use them not meerly as human, but to make them christian. He makes the sum to be this, "Preach Christ only, through Christ, to the praise of Christ;" and

and this the most perfect model was chiefly follow'd from his time by the best preachers, till the restoration, since which time the power of preaching has decay'd.

D R. *Wilkins*, Bishop of *Chester*, a great master of reason, and the mathematicks, propos'd a scheme different on this head, from that of *Perkins*, and less becoming a christian divine ; he professes to instruct a divine orator, p. 6. not a christian orator: for divinity, and christian divinity differ; the heathens wrote divinity, their thoughts of a God, and piety, or divine virtue, which neither were, nor could be by them taken from, or consider'd in relation to Christ; and they who preach their thoughts of a God, and piety, or divine virtue, apart from him, do therefore, so far, preach like heathens. In his whole scheme, from p. 6. to 11. he does not speak a word of Christ, or christianity, or christian graces: p. 12. he directs for a hint in the preface of a sermon, to gain attention, " that the ministers " *do but stand* in Christ's stead; that receiving or despising them is doing it to " Christ;" he does not even insist upon this, and directs no view or reference to Christ, in the composition, nor considers the preacher as an evangelical pastor.

D R. *Barrow*, an able mathematician, preach'd much on a like plan. Dr. *Tillotson* was

was related to Dr. *Wilkins* by marriage; publish'd his natural religion, and order'd Dr. *Williams* to revise *Wilkins's Ecclesiastes*, which he did, with the help of Dr. *Moore*, and others: a great veneration for *Wilkins*, *Tillotson*, and *Barrow*, and a personal acquaintance, with a vast esteem for what they thought the most rational, (tho' not the most christian, way) influenc'd *Fleetwood*, *Moore*, *Clarke*, and other divines of that class, to take the like method.

My opinion is, that one cause of this was a prejudice after the civil wars, against the suppos'd mis-use of *Perkins's* way, as canting; whereas that did not infer a disuse, but a better use of it, not canting: the presum'd more rational way then began, when the nation had an impression against all religion, after the troublesome times; so that it took its rise at, and supposes, infidel and atheistical times, in its practice, and is a way to make them more so. When the apostles preach'd, they were to convert *Jews*, or Heathens, or confirm and edify them in their christianity; they did not use compositions by *rules* of art; their *matter* was preaching the doctrine, redemption, and person of Christ, all from, thro', and for him: In the primitive times, in some exhortation before the sacrament, the scriptures were explain'd and urg'd on the same christian footing;

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and let the writings of the primitive fathers shew how they breath'd Christ in every part of them: tho' they might not, many of them, have that workmanship, and polish, which is since boasted, they were more christian, than such divines as I have mention'd, and had a greater efficacy.

I N short, to preach Christ is not to preach his word, his gospel, only, but also himself, the Redeemer, in all his relations and habits to us, and all from, and to that point. The love of Christ is the love of G O D, and to lessen or divert that devout passion for him, as the principle of preaching, is as unchristian, as to endeavour to persuade men that devotion to and for G O D, and ardor for his glory, are ineffectual and needless things; and both tend to infidelity and atheism.

M R. C. in the title-page, takes a sentence from *Erasmus*, that reproaches some divines with want of humanity, and common sense, virulence, ambition, and unsuitness for the world, and thereby drawing an ill opinion on the study of divinity. Now this is frequently true; and in his own letter there are expressions favouring of that spirit he condemns.

P. 2. he says, the sextuple alliance, as he calls the six lecturers, did not preach with a christian spirit, but injurious, unchristian,
hard

hard and rash, a railing accusation ; *p. 3.* he calls the distinction of Christ's divine and office-titles, a conceit, as if it was a particular fancy of Mr. *Guise*, whereas there are few systems of divinity, that do not employ that distinction, and many sermons have been publish'd, and are, in all denominations of christians, preach'd upon them. They are founded on the gospel, and the epistles, especially that to the *Hebrews*, which was written to display one office-title of Christ, his priesthood: therefore his flinging the word, conceit, on this head, at Mr. *Guise*, was using a term of reproach, against the motto of his title-page, on the most solemn subject in the world, without foundation, and not *resembling Christ*, as he prays to GOD, that Mr. *Guise* may, *p. 3.*

P. 10. Mr. *C.* accuses Mr. *G.* of a NOTORIOUS transgression of Christ's law of charity, when his saying that of him is more so; for the word, *notorious*, means not what is known by implication, and inference, as he *infers* Mr. *G.* to be uncharitable, but what is direct and express; for instance, to call an honest man a knave, is a *notorious* uncharitableness; but to undertake to prove him guilty of injustice, tho' it may be uncharitable, is not *notoriously* so, one being directly evident, the other remotely, by deduction, which is not notoriety.

P. 12 and 13. he charges Mr. G. with using the word, *preaching Christ*, to keep up animosities and divisions; and with setting up for the warm head of a party; and practising low methods for it; is not this uncharitable? and he neither has, nor can prove this intention on Mr. G. Does he know that party and animosity are his design? Does he know his heart? Judge not, says Christ himself. Preaching Christ is no party-matter, unless he would call Christ the head of a party. Mr. C. begins a party by attacking it, and is answerable for any division occasion'd by it.

P. 14. he charges Mr. G. with *making a noise* about preaching Christ; the expression is of the sort, condemn'd by his motto from *Erasmus*: and he terms Mr. G's opinion, that some do not preach Christ, *scandal*, as, declaring an opinion of the ministry, is sometimes call'd a *libel*; a short answer to all questions, religious and civil: at this rate, controversial divinity is a *chronicon scandalosum*, and no man can differ from another, but he scandalizes his opponent.

P. 28. he speaks of Mr. G's *hyper-orthodox* friends; and p. 39. of *his dismal moan and lamentation* about not preaching Christ; two expressions that have a tincture of his *Erasmian* motto, and not the most civil or

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pious.

pious. *P.* 51. Mr. *C.* does not think it much for Mr. *Hubbard's* reputation, that he needed Mr. *Coward's* contribution; this is uncharitable, against his motto, upbraiding a man with need as a slur on his character. *P.* 67. he charges Mr. *G.* with furious and intemperate zeal: and *p.* 82. as fishing for a character at the expence of others. Now, after all these expressions, *p.* 89. Mr. *C.* hopes he shall, all his life, encrease in charity; and, in the main of his letter, proposes charity and benevolence as the principal test of preaching Christ. Indeed personal reflections employ'd in religious disputes, are foreign to the subject, and, if us'd at all, should be added only in reply, without calumny or wrath.

Mr. *G.* defines at large the preaching Christ to be "any doctrines consider'd in their reference to Christ, or as suited to the gospel-state: they must be preach'd," says he, that Christ must be interwoven in them, and appear to be concern'd in them; not with the air of a heathen moralist, or a *Platonick* philosopher, but with the spirit of a minister of Christ."

Mr. *C.* agrees to this, but cannot conceive how the gospel can be preach'd with the air of a *Platonic* philosopher; and thinks he, or some others, are meant in it: yet several of the fathers, as *Origen*, were thought

thought to discourse on the gospel with the air of *Platonic* philosophers. *F. Baltbus* has written a book to vindicate the antient fathers from the imputation of preaching Christ *Platonically*: and other divines have been thought to write and preach on many points of the christian religion, more like philosophers than christians; as pressing the moral motives more than those call'd more strictly christian; being more copious, and particular, and frequent, on topicks arising from the virtues and vices themselves, than as referr'd to Christ and his gospel, and his motives. I say, some divines have been *thought* to be more philosophical than christian preachers, and many divines are now so thought; so that Mr. C's surprize at this is surprizing; and he owns the truth of Mr. G's notion of preaching Christ, but denies that HE is chargeable with it: whereas I see not yet that he is charg'd particularly with not preaching Christ.

HE looks upon Mr. *Guise's* *general*, and *restrictive* notion of preaching Christ to be the same; that is, the christian religion, consider'd in reference to Christ; or to found a discourse on some part of Christ's divine or mediatorial character, and make it flow from it.

YET there are degrees of reference to Christ in discourses; and it is fact, that a discourse,

discourse, or any part of it, may be employ'd more or less in explaining or urging a doctrine, with regard to the character and mediation, or the personal consideration of Christ himself, as our Lawgiver, and Saviour. And if you look into the sermons that have been preach'd since the year 60, you will find a great number of the titles, the texts, the subjects, and arguments, to be such, as are not profess'dly or principally built on the divine or mediatorial character, or the personal relation of Christ to christians, and to all men, but on separate points, without referring them to *his* authority, *his* promises, *his* threatnings, *his* office, as a Redeemer, King, Priest, Prophet, and God of his people, so much as to the nature of the things themselves, abstractedly consider'd: and yet, making Christ the beginning, foundation, root, and veins of the discourse is *à priori*, and is more a preaching of him, than reasoning on the subject first, and then referring it to him, and is more perfectly suitable to a christian preacher, in a christian congregation, which is the case.

So that these are two different ideas; the *whole compass of the christian religion consider'd in its reference to Christ*, that is, in general, as its author; and the *whole method of divine wisdom and grace in the*
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salvation of sinners by Christ, which is more particular: the method includes every article and step as from Christ; the compass of it is the system, the body of the gospel, in the gross: one is a detail, and in each point, branch'd from the root of *Jesse*; the other is the scheme, or any part, referr'd, at large, to Christ, without deriving it from that root. There is a difference between applying a doctrine to Christ's mediation, which may be *arbitrary, and seldom*; and representing it as *arising necessarily* from his relation to us; the latter is a nobler way of reasoning, as much as Dr. *Clarke's* proof of the being of GOD, from the idea of necessary existence, is a more elevated, a more conclusive and demonstrative manner of proving a GOD, *à priori*, than *à posteriori*, from the works of nature. Some persons may require the topicks of human reason, abstracted from the consideration of Christ, as preliminaries to the preaching of himself, or to the shewing those topicks from him, from his personal character, as subsequent to that, and deriv'd from that; but to preach *them*, as from *him*, is more christian and divine, than to preach *him* from *them*. He is *Alpha*, and *Omega*, the beginning and the end; the bright and morning star; the day-spring of preaching from on high. All is from him, and by him.

him, and to him. He was preach'd to *Adam*, to *Abraham*, to *Moses*, and the Prophets. He is the light, the way, the truth, the life: no man can be *moral* without him: none can come to the Father, but by him: In the word was life, and the life was the light of man: it is shewing all morality in the most cogent, close, and particular manner, as from, and by him, that the Rev^d. Mr. *Guise* means to recommend in his sermons.

AND he does it well at this juncture, when human reason, the law of nature, and good works, apart from faith in Christ, are so much dwelt upon; when, from even the laudable intention of accounting for religion by reason, and reconciling it to natural principles, an extreme has rather been gone into, of insisting upon it more from points of human, than evangelical, reason. Mr. *Locke* was one of the first that appeared to lean to that extreme, and to have led to it, in his writings: The study of *Grotius* and *Puffendorf*; the manner of many Divines; and, in general, the common way of preaching at this day, it is complain'd, have all favour'd, and tended to propagate this method.

THEY might have in their eye chiefly the conviction and conversion of unbelievers, (that
D have

have abounded in late times) or an application to the taste of *Locke's* way of writing, *Toland's*, and others, by putting and explaining previous questions of natural reason. The Rev^d. Mr. G. means, this has been now sufficiently done, in general, or carry'd too far, or that the point they aim'd at, now may be carry'd in another manner more effectually, and more suitable to the perfection of a christian preacher, as well as of the apostles, who *came not with enticing words of man's wisdom, but with demonstration of the spirit, and of power; who preach'd both to the Jews and the Greeks, Christ the power of GOD, and the wisdom of GOD.*

THE apostles preach'd Christ and the resurrection first and principally; *St. Paul* at *Athens* preach'd the unknown GOD, which was Christ: Christ himself preach'd in his sermon on the mount, which was preaching Christ in the highest degree, for *he spoke as having authority*; and tho' it was not necessary to mention himself, when himself preach'd, in every word, he bids his hearers seek FIRST the kingdom of GOD and his righteousness; and, in other places, insists on *his* being preach'd; and *St. Paul's* epistles, and the rest, are built upon *him* only: *The mystery of godliness*, the
secret

secret of christianity, is *GOD manifest in the flesh*; and the more all deductions and discourses are from that root, they are the more evangelical.

THE Rev^d. Mr. C. on this point, has found a new miracle, that Christ, in his own sermon, did not preach *himself*; and it is hop'd he will account for it; when he so often says, *I say unto you*; when he gives in it a *new system of morals*, which were neither in the law of nature, nor *Moses*; v. g. the law to *forgive, and bless enemies*; the *manner of doing alms*; the *manner of fasting*; the prohibition of *not judging others*; the *Lord's prayer*; the duty to *exceed the righteousness of the scribes and pharisees*, &c. things purely christian, and evangelical, in this very sermon on the mount; is this Christ's not preaching himself, when he makes himself *the only*, and distinct legislator of this new heavenly scheme of religion in so many direct and express instances? Where is Mr. C's *hyper-excellent* divinity on this point?

MAKING Christ the natural and necessary root of the sermon, and grafting him upon it, are different; the latter is right, and good, and christian, in a degree, but not so christian, nor *the* christian method in its greatest perfection.

SPEAKING the name of Christ frequently, is to be left to the prudence of the preacher ; but the more his name reigns in the discourse, well conducted, it is more minister-like ; at least, if his *name* does not occur, *he* may still occur ; for we speak of persons, and their power and actions, without mentioning their names.

AND when all sorts of arguments are us'd in sermons or pious tracts, virtues are press'd, and vices rebuk'd, it is idle to ask, how Christ must be introduc'd ; when he is reason, and holiness, and wisdom, and sanctification and redemption, all in all : and there is a way from his doctrine, example, and rewards or punishments, propos'd, to give the utmost efficacy to all rational arguments, ALL THE TIME THEY ARE US'D. Does the Rev^d. Mr. C. forget the writings of his forefathers about *Christ*, trusting in Christ, acting by Christ, repoling on Christ, Christ being all ; the knowledge of Christ passing all knowledge, and the like ? Consult the titles, subjects, and vein of those discourses. *Why was Christ made man, but that the love of Christ should constrain men*, above all reasons ? The love of Christ, rightly enforc'd, is the strongest motive to conversion ; and I am pleas'd to find this most perfect turn of preaching attempted to be
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made the most universal ; it can't be uncharitable to intimate that this has not been so compleatly practis'd, but charitable to make it more practis'd. For a greater charity cannot be shewn to christian preachers, than to render them the most entirely christian preachers.

IT is true, that christianity is a system of the best precepts : and the moral doctrines are to be enforc'd ; but they are to be enforc'd as *gospel-holiness* ; as things of no force to our acceptance with G O D, or christian perfection, but on their proceeding from the grace of Christ, from union with his spirit, from faith in his blood, confidence in his word, trust in his promises, hope in his intercession, and view of his glorious appearing.

THIS is a different scheme from sermons, in which those regards of the moral doctrines to *our Lord* are *not so* constantly interweav'd, as they ought to be : but they are more urg'd from their own nature, and expediency, from the examples of others, from the disadvantage of the contrary, the meer reasonableness and unreasonableness of the precepts in themselves, and the like.

THESE things, as Christ says, ought to be done, and the other not left undone :
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the case is something parallel to the Pharisees preferring tythe of mint, anise, and cummin, to the weightier matters of the law, justice, judgment, and truth: under the gospel, justice, judgment, and truth, without Christ, and apart from his mediation; or being *deriv'd from a respect to him*, as our ransom, advocate, and G O D, appearing in the course of a sermon, are the same as mint, anise, and cummin, were under the law, divided from justice, judgment, and truth.

EVERY rational, historical, or moral argument, is to bear a tincture of him; it is to be urg'd and display'd with its own, and his weight intermix'd; the pain of an ill conscience is to be describ'd, as founded chiefly on ingratitude to Christ, breach of covenant with him, fear of his anger, compunction of his sufferings, baseness to his generous affection, tarnishing his image in us, degrading our relation to him, our Emmanuel, God-man, and the like, not merely from its own horror and agony, marring the flavour of life, disturbing repose, hindring reputation, and affairs, and other points of natural reason; that in every line of our discourses, (as near as possible) and every expression, we may be able, with alacrity, to address our Lord, in the words of *Peter*, *Lord, thou knowest all things, thou knowest that I love thee*: this per-

personal love of Christ will make all we say abound with the spirit of it.

CHRIST's preaching, upon earth, was not design'd to be the whole model of all future preaching; tho' his urging morality without speaking the word Christ, was sometimes the case; *he was Christ, and preach'd HIMSELF*; the conclusion of the Rev^d. Mr. C. is childish, that others may preach without speaking of him. No man can be a christian preacher, that does not, in every part of his discourse, *some-way* mention and inculcate Christ Jesus.

OUR Lord spoke occasionally, sometimes in proverbs and parables, which he explain'd to his disciples, and not to the people: it might not have been proper for him always to have mention'd himself, as the Christ: I have many things to say to you, was his word, but ye cannot bear them now. Yet all was to be said and done *in the name of Christ*; any assembled in his name were to be heard; miracles were to be wrought in his name; they began to preach his name, to preach him, in the cities: have not we prophesied in thy name? was the expression predicted by himself, of some reprobate, at the last judgment? And St. *John's* gospel is full of passages, obliging to own him, and think and speak of *him*, as the essence, and soul, and life of religion;

gion ; to be therefore, like the soul, in every part of it : and *he promis'd to send them the spirit, to conduct them into all truth ;* which imply'd, the whole pattern of preaching was postpon'd till the spirit was to come, on reasons of divine wisdom, and suited to the times and junctures of his manifestation in the flesh before.

THE Rev^d. Mr. C. informs us, there is nothing in the sermon on the mount, that shews Christ's equality with the Father : yet Christ shews that as a law-giver, in his own name, throughout that whole sermon ; but *I say unto you*, says Christ, after he had spoke of the laws of GOD ; he put his own laws, to declare his equality with GOD ; and he speaks there *of the kingdom of GOD*, which is *his own kingdom* ; and *not every one that saith to me, Lord, Lord ;* THAT proclaims his equality with the Father.

HE declares likewise "*his engagements in eternal transactions with the Father,*" in the words of that sermon that point at the day of judgment, *Many will say to me in that day, Lord, Lord, then will I profess unto them, I never knew you, depart from me, ye workers of iniquity.* Christ is preach'd entirely in the sermon on the mount, by himself personally ; and these particulars are instances of his preaching *himself* ; tho' reasons have been

been given, why that did not take place expressly in many of his discourses; and *the spirit on the apostles, and others*, after his resurrection, is, *with the gospels, the compleat model* of a christian preacher; the acts and canonical epistles preach Christ only. The instances quoted by the Rev^d. Mr. C. of the *grace of GOD*, in *Titus, teaching us to deny all ungodliness*; and they *which have believ'd GOD*, mean CHRIST.

THE Rev^d. Mr. C. spends several pages to find that both are agreed; only whereas the Rev^d. Mr. G. would have him preach good works from faith in Christ, *with* all the rational and christian motives join'd, and interweav'd, and to press the works chiefly from christian motives; that is, such as are relative to Christ, not meerly in themselves, or their own nature; *he* will not be dictated to, but will chuse his own proportion and measure of blending the personal character of Christ with the matter of his discourse; whereas the Rev^d. Mr. G. only intends, there should be no part without it, that the principle and fountain-head ought to be Christ, that all ought to be refer'd to him, in the series of the preaching, and that the majority of the propositions should be drawn from Christ's authority, offices, and actions.

THE Rev^d. Mr. C. tells us that preaching Christ and the gospel are the same; it is true, as the gospel of Christ, not resting in any argument or explanation, that is not reffer'd to him; he does not know, *p. 47.* what the Rev^d. Mr. G's scheme is, so that he writes on suppositions, and on what he professes not to understand.

I do not observe, that the Rev^d. Mr. *Guise* intends the Rev^d. Mr. *Chandler*, or his brethren particularly, as he complains, to be defective in his sense of preaching Christ; and the Rev^d. Mr. C. cannot sure be singled out in this, because he has been so often preaching on the miracles of Christ; he avers, *p. 65.* "that the christian religion never stood on such known foundations of evidence and truth, as at this day:" whereas it was at least equally known to be true by the apostles, and their followers: and yet, *p. 69.* he affirms "That the open opposition that is made to it makes it necessary to examine it now to the bottom;" so that it is not so well known, *p. 69.* as *p. 65.* for if it be now better known than ever, why is there now so open an opposition to it, on pretended principles of knowledge by moral men?

HE hopes that Christ will be preach'd, when the name and lecture of Mr. *Coward* shall be no more; whereas the name of the righteous shall always be remember'd in the
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fight of G O D, and so long as Christ is any where preach'd, his lecture can never cease: all who preach Christ *in his intention*, preach his lecture.

THE Rev^d. Mr. C. founds his letter on a charge in the Rev^d. Mr. *Guise's* sermons, " that the greatest part of preachers do not " preach Christ in the manner he defines ;" taking this charge to himself, and to his brethren ; whereas he knows, that he and his brethren are not the greatest number of preachers ; and he is not mention'd in the sermons.

HE makes preaching the gospel, and Christ, to be the same: this is in a great measure true ; but the Rev^d. Mr. *Chandler* and his book are distinct things ; and Christ's person and his gospel are distinct. Men may illustrate points contain'd in the gospel, without any direction to Christ : and this is the Rev^d. Mr. *Guise's* meaning. The person of Christ in heaven is the object of our faith and love ; the gospel is the rule of them ; and all is to arise from that faith and love of Christ, by that standard.

MR. C. seems to intimate, " that the end " of the gospel being a good life, he that " preaches that, preaches Christ ;" no life is good, without Christ, in a gospel sense: otherwise an infidel might preach Christ, by preaching a good life in general, and preach-

ing a good life from the *Alcoran* would be preaching Christ. On this foot, all good men are christians, and no moral infidel can be converted to christianity.

CHRIST's positive doctrines and atonement are part of the end of the gospel, with a good life; and that is not so, in a gospel sense, if not built ON HIM PERSONALLY; a good life, the religion of nature, is *common* to all mankind; christians are a *peculiar people, a royal priesthood, a holy nation*; they are call'd *saints*, which means, *separate*; common, and holy, or sanctify'd, are opposites: Natural religion cannot *sanctify*. A good life in an infidel is not gospel-righteousness, for that, *δικαιωσ'ν*, is a judicial word, implying a justification, a being made *rectus in curiâ*, to GOD the Judge, by Christ, the Redeemer. Christ came, because the best life was not sufficient for acceptance with GOD, therefore preaching a good life, without making Christ the foundation of it, is not preaching Christ. *Acts* xxvi. 18. When St. Paul was sent to the *Gentiles*, (who might some of them be moral men) it was *to open their eyes, to turn them from darkness*; that is, from their religion of nature, *to light, and from the power of satan to GOD, that they might receive an inheritance among them which are sanctify'd by faith in Christ.*

It would be too prolix to observe upon all the tautologies of Mr. C. (I may have been mis-led into some by following his track) or upon his style and sentiments, in each instance; or upon all his inconsistencies, &c. in his letter; he speaks of the name, person, and offices of Christ with an air of freedom; and p. 12. he affirms roundly, that "it is not the character we speak of Christ by, but the things we preach concerning him, that must determine whether we preach Christ or not." Whereas *Christ is a character of office; anointed; anointing was for an office; and his character, and the things concerning him, are the same; but things may be thought by the preachers to be concerning him, which they do not give the hearers cause to think concern him at all; the New Testament speaks of Christ by his character first, and then of the things concerning him, from that character, which is the rule of a christian preacher.*

P. 39. he directs Mr. G. how to preach Christ, tho' he would not be directed by him. P. 44. he avers, "The apostles at first were peculiarly sent to the house of Israel;" whereas Christ sent them to all nations, in his commission, before the Acts of the apostles, where Mr. C. places his first sending of them; and the first sermon

mon of St. Peter was preach'd to *Parthians, Medes, and Elamites, &c. men of every nation under heaven.*

P. 53. he says, " If you mean the name " Christ only, you mean nothing " Can he think, that Mr. G. means the sound, Christ, without the sense, of an *anointed Saviour*? P 68. he affirms, " There must " be nothing in revelation contrary to the " *relations and fitnesses* of things ; " who is judge of those *fitnesses*, G O D for man, or man by himself? What *relation* was there in G O D's confounding *wisdom by foolishness, power by weakness, riches by poverty,* and the *glory* of the world by the *scandal* of the cross? What *relation and fitness* was there in *Ezekiel's parables, Micah's bowling, Paul's talk to the governor, when he thought him mad, and David's] frenzy,* &c. when none saw any *fitness* in them? *God's thoughts are not as ours, nor his ways as ours* ; Abraham was bid to kill his son, and the Jews to spoil the Egyptians : the gospel overturn'd the *fitnesses and relations* then thought of ; what one thinks *fit*, another thinks *otherwise* ; and the *testimony of Jesus* is the only standard to all the world : if there be sufficient evidence, that what a man judges *fit*, is against the truth and will of G O D, his *fitnesses and relations* are chimera's.

THE Rev^d. Mr. C. thinks he preaches Christ, in unfolding a point of christianity, whether he mentions Christ in it or no. The Rev^d. Mr. *Guise* does not direct any preacher, but represents a common deficiency in not making Christ the original and clue, as well as end of preaching. A Christian preacher ought to deduce all his topicks from Christ, and in his spreading of them, do that justice to his Lord and Saviour, as to preserve all his own reasons and instances in a plain, constant subordination to, and dependence upon, Christ as a Mediator; this always was, and will be, the most powerful preaching, and the most just thinking of a christian; it is the most comfortable, to build on the basis of our Lord's satisfaction, office, and divine nature; he ought to be the heart, veins and arteries of the discourse.

MORAL virtues are not commonly so much consider'd as gifts of G O D in Christ, and graces of G O D in him, (as they are describ'd in the New Testament). but rather as things attainable by meer human reason and practice. So that this controversy lies deeper, and may go farther than at first glance would appear; it may take in all the controversies from the *Pelagians* to the *Soci-nians*, asserting the power of human will apart from super-natural grace, succour, and atone-

atonement; and permit me to say, the way of preaching the moral points, more than, or separate from, such points, consider'd, as christian graces, which is the style of many current sermons, flow'd first from talking with Infidels and *Socinians*, in their way, and then in the same manner to christian congregations; which is unreasonable; for in christian congregations, it is not generally to be suppos'd, that the hearers are to be so reason'd with, as if they did not believe the truths of christianity; therefore they are not to be commonly ground'd, but built up, and edify'd; among profess'd christians, spending most of a discourse usually in *laying again the foundations*, is not building; *not edifying*, not going on to perfection. My judgment is, that there has been a good design in any extreme of this sort, an intention to oppose the disputers of the world in their own way; but christian congregations are not made up of such disputers; they are to be apply'd to, as if they believ'd in Christ, and were to be guarded against objections, in a secondary manner; which might be contriv'd so as to demonstrate the truth as well, or better, only on a supposition in the principle of the discourse, that the christian doctrine is true, as by a pretended more regular proof, that it is true, under the
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head of answering objections, as Christ, and the apostles, did, or would have answer'd them.

SUPPOSE a catechumen be instructed, he ought to be instructed, not in points of reason by themselves, but as parts of christianity; otherwise he is not instructed in the christian religion. Moral virtues are graces of Christ, and so to be consider'd by a preacher: Vices are sins against Christ, and so to be represented. I think, in the very answer to the first question of the *Assembly's Catechism*, that the end of man is to serve GOD and glorify him for ever, Christ should have been mention'd; for to glorify GOD in Christ is the end of man; Christ is the *beginning and end of reason and religion, the law and the prophets, the corner-stone, in him only the building is fram'd, and we are nourish'd not, with our own encrease, but with the encrease of GOD.*

IF therefore there has been a defect, Mr. Coward has done nobly to rectify it; and, instead of assaulting his design, all preachers, if they would be christian, should approach that thought as near as possible; reform their past management of preaching, and imitate the spirit of the epistles of St. *Paul*, make all divine virtue flow from the gift of Christ, and the mystery of godliness.

WE ought all to correct our thoughts and discourses by this rule ; take a christian text generally, observe how the doctrine grows from it, and apply it all the way in a christian manner, as a law or declaration of Christ, and from him ; if chosen in the Old Testament, to consider that as his law by *Moses*, who was the servant and apostle of Christ ; and therefore *Jews* and Infidels, who will not be his servants, are his bond-slaves, only slaves, not to a tyrant, but a master better than themselves.

THIS manner, as branching all from Christ, is much diffus'd ; which is one reason, that christianity has had less force ; for if mens thoughts and reason be more preach'd, than as Christ's will, in that very express light, it is not preaching christianity, and if not preach'd, how shall it prevail ? It is not sufficient to make a deduction of moral particulars, facts, or reflections, and refer them at large, or, at least, to Christ ; but to make him as Lawgiver, Saviour, G O D, and Judge, the cause and author of the proposition, and so explain and enforce it more advantageously, as all from him, than from the nature of the thing, or human sentiments.

WE are always to see what Christ and his apostles and prophets, have said, or give foundation to reason, about a subject: to
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consider, that salvation comes from, and by him only ; to observe what he has said, and done, when we examine the state and objections of unbelievers, to build upon his excellency and dignity : his divinity, manhood, priesthood ; to consider all morality as his act, his sanctification, his justification ; to encounter and answer infidels and hereticks, as his enemies, enemies to *his truth and person* ; to receive and propose doctrines, as from his instruction ; not to mention any virtues as entitling men to G O D's favour, but thro' him ; and when we urge their fitness and righteousness, to shew that, as regarding him, as well as other respects, directly, and immediately. *He is the beloved Son, in whom G O D is well pleas'd ; he is the door, the way, the vine, we are the branches ; I in them, says he, and thou in me, that all may be perfect in one ; all the promises of G O D in him are yea and amen, to the glory of G O D : we are one in him ; from him the body is join'd, we are to rejoyce in him, and to have no confidence in the flesh : we are to present every man perfect in him ; we are compleat in him only, our life is hid with Christ in G O D ; and we are to take the caution of Christ in St. John, Rev. iii. 15. I know thy works, that thou art neither cold nor hot ; (luke-warm, i. e. thy affections divided between thy own human*

human reason and works, and faith in me, so that thou ascribest to thy self and thy reason, as much as to my redemption and grace) *because thou sayest, I am rich, and increas'd with goods, and hast need of nothing; and knowest not, that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold try'd in the fire, that thou may'st be rich; and white raiment, that thou may'st be cloath'd, and anoint thine eyes with eye-salve, that thou may'st see.*

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